464 $50 to $70 for most of the year; school laborer, $35 to $50, and school house-
657 keeper and cook, $120.
465

In 1958 the salaried positions open to Havasupai living on the reservation included postmaster, tribal tourist manager, policeman, and mail carrier. Salaries for three of the jobs ranged from $60 to $150 per month. The mail carrier was on an annual salary of $4100. Of 30 families, 24 received welfare assistance, the income from this source totaling about $2,500 per month. Victor Collins, the resident agent, estimated that 15 men packing for the store and the tourist enterprise averaged approximately $750 each annually. He placed the garden crop value at about $300 per family. Perhaps an index to the cash income for the tribe may be found in the amount spent for groceries at the tribal grocery store. It was reported that an average $2,000 grocery order is stocked at approximately six week intervals.

For some years prior to 1951, the Indian Service annually paid an estimated average of $800 to $1,000 for repair of ditches damaged by flood in Supai. Kelly (1953, 53) reports the Office of Indian Affairs budget for 1953 to have been $2,545 for irrigation operation in Supai, which sum, of course, covered costs in addition to wages.

About 20 Havasupai families each own a few head of cattle which bring
231 a small and sporadic cash income and furnish some meat for family consump-
511 tion. The number of horses owned by the Havasupai is pertinent to their
434 cattle ownership problems. For many years, available range was overstocked with horses which the owners could not be induced to sell. After much urging, the Havasupai sold three carloads of horses in 1947, and in subsequent years their herd was further reduced to a level more consistent with their needs and with their expressed desire to increase cattle herds. However, the presence of wild horses which deplete available range continues to pose a problem.

Some minor sources of income include sale to tourists of baskets
434 woven by a few of the Havasupai women, sale of a few tanned buckskins by
511 men to members of other tribes, and winning of rodeo prizes by younger men who enter competitions in neighboring communities. Havasupai men, being excellent horsemen, are in demand by neighboring ranchers. Perhaps more
[464] than a dozen young men work periodically as ranch hands and regularly participate in autumn roundups of cattle owned by the Walapai tribe and by white ranchers.

Havasupai who leave the canyon to find employment outside may be-
464 come permanent residents of neighboring communities, but their ties with
166 relatives living in the canyon and their sense of identification with the tribe
[574] remain strong. Visits to Supai are made with some frequency, and such
individuals do not voluntarily relinquish claim to lands in the canyon. If
[425] their fields are used by others, as they usually are, ownership will pass in

time (perhaps without recognition of the transfer by the former owner), to canyon residents by right of need and usage (Spier 1928, 231; Service 1947, 364). 464 166 [425]

Individuals who find permanent or temporary employment outside Supai may contribute to the support of close relatives remaining in the canyon, although usually such assistance is in the form of small gifts, or perhaps loans. Havasupai families remaining away from Supai for long periods tend to move from town to town. While this is doubtless traceable in some degree to local employment markets, many of these families seem periodically drawn to communities where other Havasupai are living, especially to Grand Canyon Village. [431]

About a mile from Grand Canyon Village, a number of Havasupai families occupy a small group of frame cabins provided for them. Other Havasupai families live in Grand Canyon proper. Until recently a few families lived at Rowe Well and Hopi Tower, each only a few miles distant, and the mail carrier's family was at Pasture Wash, about 30 mi. to the southwest, near Topecoba Hilltop. Families located in and near Grand Canyon Village constitute the largest concentration of Havasupai population off the reservation. Havasupai families there in no sense make up an independent community, being instead wholly dependent upon the community of Grand Canyon for employment and for all public services. A nucleus of eight Grand Canyon Havasupai families may be considered permanent residents, some of them having lived there continuously for 10 or 15 years. These residents are, for the most part, families in which an adult male has held the same job for a number of years. Attached to these family groups are several single or widowed men who also are permanently employed at Grand Canyon. 361 162 166 161 166

Temporary Grand Canyon residents include (1) families who normally reside either on the reservation or in neighboring towns, but who move to Grand Canyon now and then for periods ranging from a few months to several years; (2) relatives who come to visit singly or in family groups for days, weeks, or longer, and some who may come to spend the winter months; and (3) a summer influx of individuals of both sexes, usually unmarried young adults, needed for temporary employment during the heaviest tourist season. Many persons in this third category belong to family groups in Supai, their earnings thus being significant to economy on the reservation. Temporary employment may be found by most of this group in cabin or hotel maid service, kitchen work, laundry, or garbage disposal, while miscellaneous employment as stablehands, truck drivers, mechanics, housemaids for resident families, etc., may be available. [464]

Havasupai who are permanently employed at Grand Canyon or elsewhere contribute less to reservation income than do individuals temporarily employed and belonging to households in Supai. Permanent employees, of course, contribute indirectly by relieving competition for canyon resources 434

773 539 there, and plant the ear of corn they had, and it would be a means of life. So they did as she told them, and the Apache Mojaves lived above them, where the cañon was narrower. For a long time all was well, until a young Ha-va-su-pai man stole an Apache Mojave girl, which caused strife, and wars ensued, so that the Apache Mojaves were driven away. For this reason we live alone in the cañon.

"But, alas! the Coyote ate a part of the heart of the great cacique: hence, only during summer do we live in the home of the Mother of the Waters, and plant as she told us; but in winter we have to follow the deer with our father, the Coyote, and live only as he does, in houses of grass and bark; for the Mother of the Waters grew sad when her people became so foolish, and, leaving only one of her sons to take care of them, she went away to her home among the white shells, in the great world of waters.

[221 166]

"Do you Americans," said the old

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